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legends that was embodied in the life of Bhagavan Bodhisattva, which tells us of a prince who was educated by his father in a palace where he would see neither sickness nor misery, nor death, and when he once left home, met with the sight of a leper, an aged man, and a corpse, which set him to thinking and induced him to lead a religious life. This story migrated from India through Persia into Roumania and Georgia, whence it spread all over Europe. The original Sanskrit text is lost, but we know enough about Buddha to be sure that a book of that kind might have existed. When translated into Pehlevi, the word Bhagavan was changed into Balavar, the *g* in Persian resembling *l*, and the *n* resembling *r* (*Jacobs*, p. xlvii). At the same time Bodhisat (that is, one who is to become a Buddha) changed its ending into *asp* which is common in Persian. The Pehlevi was translated into Arabic, where the title was changed into Bellaubar wa Bûdâsaf. The Greek copy, of which a manuscript of the fifteenth century is extant, was probably translated from the Syriac about 600 A. D. In addition we possess a Hebrew translation, a Georgian translation, and a number of others, among which are two Latin translations. From one of the Latin versions most of the Western editions of Barlaam and Josaphat are derived, which are altogether about forty or fifty.

The history of this story is very interesting, as there is no question about its original source and its various fates. Josaphat has been received among the saints of the Christian Church, although, as Mr. Jacobs informs us on the authority of M. Cosquin, "there is all the difference in the world between the two processes ' [of being regarded as a Saint of the Catholic Church and being duly canonised]. ' Inclusion in the Calendar only implies a verdict similar to that of a magistrate's ' court or a grand jury ; a *prima facie* case has been made out. Before canonisation ' can be obtained, the searching cross-examination of the *Avvocato del Diavolo* ' must be triumphantly sustained. Modern scholarship has acted the part of the ' Devil's Advocate with the result that the next edition of the Roman Martyrology ' will not, in all probability, contain the names of Barlaam and Josaphat."

All the points of interest in the history of the Barlaam and Josaphat story are very interestingly set forth by Mr. Joseph Jacobs, and its pedigree is set forth in a table. The old English version of the "Lyf of Saynt Balaam" is reprinted in full, and the "Life of Prince Jehosaphat" in the London edition, 1783, is reproduced in fac-simile. The book is printed on fine antique paper and presents a very elegant appearance.

K.

IAMBELICHUS ON THE MYSTERIES OF THE EGYPTIANS, CHALDEANS, AND ASSYRIANS.

Translated from the Greek by *Thomas Taylor*. London : Bertram Dobell. 1895. Pages, 391. Price, 7s. 6d.

If there is any truth in metempsychosis, we must look upon Thomas Taylor as the last reincarnation of the Greek spirit, and perhaps especially of Plato. He devoted to the study of Greek classics his whole life. He lived the life of an ancient sage. His religion was a belief in the Olympian gods of ancient Helas, and the philos-

ophy of his life was Platonism. Whoever wants a translation of the Greek classics in which the spirit of the original has been preserved, should procure Thomas Taylor's translations, but the trouble is that they had disappeared from the book-market and could only be had by good luck. It is for this reason that the publishers have undertaken to re-publish Thomas Taylor's translations in large print on elegant paper. The book before us, *Iamblichus, on the Mysteries of the Egyptians, Chaldeans, and Assyrians*, is too well known to all Greek scholars to be dwelt upon. We may only say that the translation, so far as we have examined it, is very appropriate and lucid. The additional notes are brief so as not unnecessarily to swell the book. The main defect of the book is the absence of an index which in such a work as the present one is a great desideratum, and should not have been omitted.

κ.

A STUDY OF DEATH. By *Henry Mills Alden*. New York: Harper & Brothers. 1895. Pages, 349.

This book is a study of the problem of death, not its solution, and the author has apparently written it to satisfy his own state of mind concerning the saddest experiences of life. The main argument seems to be that at death we shall be changed, but what new embodiment will await us, the author declares, we are unable to understand. A new sensibility would, even in this life, reveal to us a new universe. How much stranger will be the new embodiment which we are to receive in the transformation of death, "that death in which we have no part and that has no part in us." The new embodiment, if not consisting of flesh and blood, need not necessarily be immaterial. It may, and probably will be, a new sensibility and a new thought which will involve space and time as forms to which our corresponding terms of space and time would be merely analogous.

κ.

THE THEOSOPHY OF THE UPANISHADS. Part I. Self and Not-Self. London and Benares: The Theosophical Publishing Co. 1896. Pages, 203. Price, 3s. net.

The anonymous author of the present book explains the theosophy of the Upanishads under the following headings: (1) The Beginning of the Way; (2) The Higher Self; (3) The Supreme Self; (4) The Three Worlds; (5) Death and Rebirth; (6) The Way of Liberation; (7) The Eternal; (8) Life and Form; and (9) Conduct. He says that man, while all the time striving for the gratification of desire, is unable to find a resting-place. Desire has no limit, and the things by which we seek to satisfy it are very limited (p. 41). We can assure no complacency to our personalities (p. 67). This is "a dark enough shadow, the treachery of desire, the insecurity of things, the inevitable end of it all; crying, we enter,—this is life; crying, we depart,—this is death" (p. 70). But "the shadow is cast by the dawning inner light," which is "a power within us behind our personalities . . . the self of our very selves" (p. 71). And the doctrine of self is the foundation of